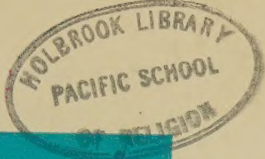


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the Chaplain



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by Robert W. Youngs



The Meaning of Easter
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The Growing Minister
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Three Resurrections
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By ROBERT W. YOUNGS

Former Navy chaplain and
pastor of Hitchcock Presbyterian
Church, Scarsdale, New York

A Life of the Cross

ONE day, following a presentation of the Passion Play of Oberammergau, a group of tourists wandered backstage to take some pictures of the cast and the sets. One strong man tried to lift the cross from his shoulder, but found it too heavy. Turning to Anton Lang who played the part of Christ in the play, he said: "Why don't you carry the lighter cross? No one would know the difference." Lang replied: "I could not take the part of Christ without feeling the weight of his cross."

Such has always been the spirit of true discipleship. Jesus said, "If any man would come after me, let him deny himself and take up his cross and follow me." Christianity meant literally that to the early Christians. It meant broken friendship, financial failure, painful persecution, physical danger, and per-

sonal sacrifice. It meant forsaking father, mother, sisters, brothers, husband, wife, children, and old friends in order to follow Christ.

In contrast to this rugged sort of discipleship, think of the modern inclination to make Christianity as easy and attractive as possible. Modern preachers play up the rewards of Christianity rather than the requirements. They present Christianity as a way to find "peace of mind," "to win friends and influence people," to achieve success in business, and cultivate one's taste for the refinements of life. They play down what one must believe, go without, give, and do in order to be a Christian. In short, Christianity is offered as a bargain to get rather than as a vital cause to support.

It is true that this is an age in which Christian people do not have to suffer the sort of persecution en-

from *What It Means to Be a Christian*, copyright 1960, by Robert W. Youngs.
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dured by the first disciples. They do not have to make the sacrifices demanded of the early Christians. Two thousand years of Christian influence have made the world at least tolerant, if not sympathetic, toward Christian life. Today it is popular rather than ridiculous to call oneself a Christian.

Nevertheless, though one today can call himself a Christian without fear of ridicule, belong to a church for less money and effort than belonging to a service club, and gain many religious blessings without necessarily giving much in return; being a real Christian still involves heroic, courageous, sacrificial and dedicated life. As long as evil lifts its ugly head, Christians must have the courage to face it. As long as men are afire with false ideology which threatens to indoctrinate the world, Christians must match their zeal. As long as injustice bleeds the weak, Christians must suffer vicariously in their behalf.

What Henry Ward Beecher said a hundred years ago holds true today, "Religion means work. Religion means work in a dirty world. Religion means peril; blows given, but blows taken as well. Religion means transformation. The world is to be cleansed by somebody; and you are not the called of God if you are ashamed to scour and scrub." An English minister in James Hilton's *Random Harvest* says to a young couple: "The time has come when it won't be enough to love England as a tired business man loves his

nap after dinner." In the building of a Christian world, the time never comes when a Christian can love Christ in that way.

It is not incongruous to imagine Christ summoning his followers in almost the same words as Garibaldi who cried unto his downcast men "Soldiers, what I have to offer you is fatigue, danger, struggle, and death: the chill of the cold night in the open air, and heat under the burning sun; no lodgings, no munitions, no provisions, but forced marches, dangerous watch posts. . . . Those who love freedom and their country, follow me!"

Every gain which Christian love, justice, freedom, and truth have made upon this earth has been due to those who responded to such a ringing appeal—to the Florence Nightingales who suffered in order to bring mercy to the battlefield, to the Susan B. Anthonys and Elizabeth Cady Stantons who endure persecution to bring freedom and democracy to women, to the Wilber forces who uprooted slavery in England, and to countless nameless souls who shared in these and other crusades.

Christ must still have such disciples if the Kingdom is to continue growing among men. To the Christian today, as to the disciples of old, Christ says, "and he who does not take his cross and follow me is not worthy of me." That is, anyone who lets go the cross, lets go his right to the benefits which he has received from the cross. One can

think of many crosses which need wearing today if the kingdoms of the earth are ever to become the Kingdom of Christ.

There is the cross of *openly identifying oneself with Christ*. This takes great courage, more courage than Peter had when he cursed and denied Christ three times before a slave servant girl on the night of Christ's arrest; more courage than Nicodemus had when he sought Christ under the cover of darkness in order that no one would know about his interest; more courage than men today who are frequently heard apologizing for their Christian convictions.

I recall a speaker giving a character building talk to a group of boys about such virtues as honesty, courtesy, and kindness. Several times he injected these exact words into his remarks: "Now, I'm not trying to make Sunday school boys of you fellows, but . . ." Why should he have been afraid lest the young men think that he would make Sunday school boys of them?

After a Rotary Club meeting a few years ago, I heard several men objecting to the filthy stories which the speaker had told. Each man refuted his objection by saying, "I'm not a saint, but . . ." Why did these men apologize for sounding like saints?

Dale Carnegie in his book *How to Win Friends and Influence People* refers to Henry C. Link's book, *The Return to Religion*, with these words, "Don't let the title frighten

you. It isn't a goody-goody book." Why apologize for recommending something that might be considered "goody-goody"?

John Wanamaker was a *Sunday school boy*. His Sunday school in Philadelphia gave him Christian knowledge, character and experience without which he never would have founded the finest department store business of his day.

Francis of Assisi was a *saint*. He forsook a life of luxurious dissipation for a life of utter poverty. He left the comfort and security of his father's home to share the discomforts of the poor, to nurse the dying lepers, and to demonstrate the love of Christ.

John Bunyan was what you might call a *goody-goody person*. He once listed the four worst sins of which he was guilty. They were dancing, playing tip cat, ringing the bells of the parish church and reading the history of Sir Bevis of Southampton. What a good person he was! But his goodness was not just lack of badness. He defied Cavalier England by preaching Christ. He was thrown into a dungeon for preaching Christ. Sometimes during his twelve long years in that dungeon cell, a cell littered with unspeakable filth and infested with vicious vermin, he was offered his freedom if he would promise not to preach Christ. Always when thus tempted he would reply, "If you let me out today, I will preach again tomorrow."

The world needs the character of

the Sunday school boy, the unselfishness of a saint, and the virtues of thorough goodness. But how will young people ever be inspired with these virtues if Christian men and women do not stand up for them without apologizing? The only real sissy is the one who is afraid to bear the cross of open identification with Jesus.

Then there is the cross of *vicarious suffering* in which Christians, who do not need to, take up the cause of the downtrodden, the exploited, or the mistreated of the earth. The ineffectiveness of much Christianity today is its lack of vicarious suffering. The ungodly would persecute Christians today, as before, if Christians were Christian enough to provoke the ungodly into persecuting them. Back in the nineteenth century, Emerson visited Thoreau who was in jail for having the courage of his convictions. "What are you doing in there?" asked Emerson. "What are you doing out there?" replied Thoreau.

It is a fair question. If one is a Christian, why is he not suffering at least a little bit for his faith? One thinks of Walter White, with only a few drops of Negro blood in his veins, casting his lot with a persecuted race when he might have lived with the majority, or Thomas Mott Osborne voluntarily going to prison for the sake of prison reform. It was such vicarious suffering on the part of the Christians of the past that made possible what we value most today. It is nothing less than such

a cross which will make this a better world tomorrow.

Finally, there is the cross of *sacrificial giving*. There is a great deal of giving today. There is token giving which saves face in the community, the church, or the club. There is psychological giving which gives one a comfortable sense of superiority over people in need. There is giving which is made painless through tax deductions. But such giving is not sacrificial giving.

Jesus illustrated sacrificial giving when he pointed to the poor widow as she cast her mite into the temple treasury. She gave not of her surplus but of her need. She gave not what she could spare, but what most people would say they could not afford. Sacrificial giving is when one gives something that one desires very much for oneself. It is eating soup instead of beefsteak in order to give the price of the beefsteak to a hospital in a certain province of Nepal where four out of five babies die before they are one year old. It is wearing last year's hat another season in order to give the cost of a new hat to send a physician to Indonesia where there is only one doctor for every fifty thousand people.

Many years ago the society women of New York City decided to honor Madame Marie Curie. They invited her to come to this country for the tribute. She arrived in an old threadbare dress, with a ragged shawl tied about her shoulders and a queer looking hat upon her head. The

ok her to a fashionable New York hotel where they dined her and glorified her with well-deserved praise. Finally, as a token of their esteem, they gave her a tube ofodium which was worth more than fifty thousand dollars. Madame Curie arose to receive the gift.

"Is this really mine?" she asked. "Yes," they replied, "it is all yours."

"May I do with it as I please?"

"Yes," they answered, noting her old hat and dress, supposing, of course, she would buy some new clothes and insure her old age.

"If it is mine to do with as I please," she continued, "I will give it to my native Poland where there

is a hospital that needs it greatly."

The world is desperate for more of that kind of giving in every one who would live a Christian life. Consider what compassion and mercy might bless miserable millions across the world if each Christian would sacrifice as little as a one-dollar luxury a month. That would be twelve dollars a year—not much for one Christian, but for a congregation of a thousand Christians that would mean enough money to support ten orphan homes in Korea. This cross carried by Christian people across the world would inject enough genuine love and friendship into a wounded world to solve many of the world's worst problems.

AT YOUR SERVICE

MUSIC

Handel's great oratorio, *Messiah*, as sung by the 250 voice choir of the Reorganized Church of Jesus Christ of the Latter Day Saints, is available without cost in tape transcription to a radio station. There are two versions: Program A, one hour with two tapes at 7½ IPS; Program B, one and one-half hours with three tapes at 7½ IPS. Orders should be sent to Charles F. Church, Jr., The Auditorium, Independence, Mo.

Attractively printed choir music is available through Schmitt, Hall & McCreary, Park Ave. at Sixth St., Minneapolis 15, Minn. Write for catalog and samples.

BOOKS

General Theological Library, 53 Mount Vernon St., Boston 8, Mass., lends ordained clergymen books by mail. They may be kept for three weeks and renewed for three weeks. Write for catalog and ask to receive quarterly bulletin.

Write to James Thin, 53-59 South Bridge, Edinburgh, Scotland, for catalog of their secondhand books on theology and religion. Their books are inexpensively priced.

Pastor of Hopewell Presbyterian Church
Huntersville, North Carolina, and
editor of Young People's Department of
the *Southern Presbyterian Journal*

The Meaning of Easter

WHAT is the meaning of Easter? The word "Easter" is not properly a biblical word. It does occur one time in the King James Version of the Bible—Acts 12:4—where it is a mistranslation for "Passover." This is corrected in the Revised Standard Version. Easter was originally a spring festival in honor of the Teutonic goddess of light, but in the eighth century the name was transferred by the Anglo-Saxons to the Christian observance of the resurrection of Christ from the dead.

For Christians, the real meaning of Easter is found in the resurrection. If we had to state the significance of Easter in one word, that word would be "resurrection." All of our Easter celebrations and observances ought to be easily and closely related to the resurrection. If we

fail to give just recognition to the resurrection at Easter time, we are missing the whole point of this most important Christian observance.

Sometimes people confuse immortality with the resurrection, and there have even been times when messages have been centered around immortality rather than the resurrection. Immortality has to do with the undying nature of the soul, while the resurrection has to do with the re-enlivening of the body that was dead. Both of these ideas have an important place in Christian thought and teaching, but the emphasis at Easter should be on the resurrection.

Let us think about the resurrection: its certainty, its effect on the apostles and disciples, and its meaning to us today.

From *30 Programs for Young People* by B. Hoyt Evans, copyright 1959, by Baker Book House. Used with permission.

THERE is no better attested fact in history than the fact that the Disciples of Christ were convinced of the certainty of his resurrection. That fact in itself is a strong argument for the certainty of the resurrection. After Christ's death the Disciples were defeated. They had given up all hope. Nothing less than the actual rising from the dead of their Lord could have persuaded them to give up their doubts and to believe. In 1 Corinthians 15:5-8 Paul is careful to list six different groups or individuals who actually witnessed the appearance of the risen Christ. All of these came to their belief in the resurrection by way of deep doubt. In other words, their faith in the risen Lord was not a matter of wishful thinking and hoping.

If Jesus had not really risen from the dead, would not the Jews and the Romans have done everything they could to put down the idea? As a matter of fact, they tried their very best to discredit the idea. The report of the resurrection was an affront to both Jew and Roman. The Jews had branded Jesus as an impostor. If he had actually risen from the dead, he had proved himself to be true and the Jews to be false. The disappearance of Christ from the tomb of Joseph cast a shadow over the efficiency and faithfulness of the Roman military organization. The reputation of the Jews and the Romans depended on proving the reports of the resurrection to be untrue. Their best efforts and their most

cunning schemes availed little, because they were confronted with a glorious truth, and they could not disprove it.

One other evidence of the certainty of the resurrection is that generation after generation of Christian people have found it reasonable to believe. We believe that Christ rose from the grave because we experience his living presence with us. Doubters in every age have tried to break down our faith in the resurrection, but they are powerless against the knowledge we have that the living Christ is in our hearts.

WHAT effect did the resurrection have on the disciples? These were the ones who had sunk into such deep despair when their Lord had died, but when they really came to believe in the resurrection, it transformed their lives. They were changed from men of fear into men of courage. They thought their cause had been defeated, but the resurrection proved that it was victorious. These men who had been hiding from their enemies went out fearlessly into a hostile world to tell men of their Christ and of his resurrection. Their decision meant persecution for all and death for many. They were not afraid of death. Had not their Lord gone before them and won the victory over death, not only for himself, but for them as well?

The belief of the disciples in the resurrection changed them from men of weakness into men of power. This was the handful that was said to have

turned the world upside-down. It was not actually they who did it. It was the power of the gospel that they proclaimed. At the center of this gospel was the fact that Jesus who died for the sins of the people was raised from the dead on the third day. To some, this preaching was foolishness. To others, it was a stumbling block, but to those who believed, it was the power of God to save their souls. Wherever the resurrection is faithfully preached, there is power. Wherever it is slighted, there is weakness and doubt and fear.

WHAT is the meaning of the resurrection to us today? What difference does it make in our lives? In the first place, it proves that Christ actually accomplished what he set out to do. It is one thing to claim to be a savior, but it is quite another thing truly to save people from their sins. We know that Christ died for our sins, but how do we know that his death was an acceptable substitute for us? The resurrection is proof of that point. When God raised Christ from the dead, it was testimony that his death

was satisfactory to divine justice and a substitute for sinners. The resurrection is the divine seal on the atoning work of Christ.

The resurrection means not only that our sins are forgiven, but that we also have hope of our bodies being raised from the dead. Paul said that Christ is the first fruits of them that slept. Christ not only represented us in death, but he represented us in the resurrection. As he is, so shall we be. We know that our souls live on after death. The resurrection is our guarantee that our bodies will be changed, glorified and reunited with our souls.

The resurrection means that we have a living Lord and not a dead hero of the long ago. It is good to know about Jesus as a man who walked the earth, who lived unselfishly and helpfully, and who died nobly; but it is far better to know him as a living person today. The resurrection has made this possible for us. Christ died, but he is not dead. He lives today, and the most wonderful part of it all is that he lives in the hearts of those who receive him by faith. All this is the meaning of the resurrection.

A STUDY OF PROSTITUTION

In 1959 the U.N. issued a report entitled "Study of Traffic in Persons and Prostitution." This report discusses international action on this problem, the extent and nature of it, the prevention of venereal disease, the prevention of prostitution, a program of action, and various other matters. Mr. Conrad Van Hyning, Executive Director of the American Health Association, 1790 Broadway, New York 19, N.Y., writes: "We shall be glad to make this available to chaplains who are interested to the extent of the supply available to us."

The Growing Minister

YOU meet a young person you haven't seen in a long time and you say, "My how you've grown!" We are speaking, of course, of physical growth. But has anybody said to you lately with reference to your intellectual and spiritual power, your preaching ability, or your love of unredeemed people: "My, how you've grown!"?

Most of us need to do less growing in *avoirdupois*; we need more control in regulating the daily intake of food. Americans in general are suffering from obesity. Whoever heard of a minister's dying from lack of food, but there are plenty who have grown overweight and taxed their hearts to the point of danger! Unfortunately, we are not growing where we need to grow—in mental and spiritual powers!

That prince of preachers, Andrew W. Blackwood, published last year a timely and fascinating book for ministers entitled *The Growing Minister* (Abingdon Press, 1960. 192 pp. \$3.00). Every minister ought to

read it. It is chock full of inspiration and practical guidance on opportunities to grow and obstacles to growth. In this article, I draw heavily upon that important book.

Obviously, the two questions about the growing minister are why and how. Why should he grow? How does he grow? Let's try to answer these.

Why Be a Growing Minister?

For one thing, *growth is the law of life*. The trees grow. The flowers grow. Crops grow. There is a sequoia tree out in California which registers one hundred feet at the bottom and is 275 feet high. It took a lot of growing to get those dimensions.

We live in a country that is growing. Not long ago I noticed a full-page advertisement in a newspaper which said: "Watching America grow with Lowell Thomas." The ad pointed out that there is a Fifth Avenue Bookstore in New York which sells six hundred books a day.

It further said that last year book-sellers sold to the public 933,500,-000 books.

Once again, *Jesus and the early disciples grew*. Note what was said of Jesus: "And the child grew and became strong in spirit" (Luke 1:80). More familiar are those words: "And Jesus increased in wisdom and in stature, and in favor with God and man" (Luke 2:52). He grew intellectually, physically, spiritually, and socially. On the negative side, remember how he cursed the barren fig tree. "May no fruit ever come from you again!" (Matt. 21:19). The life that stops growing ceases to bear fruit, dries up and withers away. Little wonder then that the writer of 2 Peter urges Christians: "But grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18).

Moreover, *we lose our effectiveness* if we don't grow. There is the constant temptation to "lie down in the tall grass and go to sleep and let the quiet winds blow over" you. But no. At your hand presses an unrelenting hand and you must pass! Far too many of us live lives that are disjointed; we toil by fits and starts and fuss and stops. In one of the Lyman Beecher Lectures on preaching at Yale, Joseph Sittler spoke on "The Maceration of the Minister." Now what is "maceration"? That means to "chop into small pieces." And Sittler said: "That this is what is happening to thousands of ministers does not have to be argued or established. It needs only to be

A GREAT BOOK

This article bears the title of a significant book written by Dr. Andrew W. Blackwood, prince of preachers. *The Growing Minister* by Andrew W. Blackwood. Abingdon. 1960. \$3.00. Many of the ideas I've borrowed from Dr. B. But I recommend very highly that you get the book and read it. It will be profitable to you.

L.P.F.

violently stated. The minister's timidity, his focused sense of vocation, his vision of his central task, his mental life, and his contemplative acreage—these are under the chopper."

We ministers ought to grow, to grow, because *we urge our people to grow*. Shall we ask them to grow when we fail? Is not Paul challenging us as well as our parishioners when he urges: "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14)? Somewhere I read of the minister who sent this word to his deacons:

"Please tell my deacons when I am gone

That they need shed no tears;
For I will then be no more dead

Than they have been for years."
But deacons or ministers, no one has any right to be dead in the Christian life; we all need to grow!

Let me move on to some better poetry. Edna St. Vincent Millay's

resses our need to grow in her beautiful poem "Renascence."

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the
sky—

Higher than the soul is high.
The heart can push the sea and
land

Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine
through.

But East and West will pinch the
heart

That can not keep them pushed
apart;

And he whose soul is flat—the sky
Will cave in on him by and by.

From *Collected Poems*, Harper & Brothers. Copyright 1912-1940 by Edna St. Vincent Millay. By permission of Norma Millay Ellis.)

How Be a Growing Minister?

First of all, the growing minister must cultivate the devotional life. This is keeping in touch with headquarters. We are doing God's work and prayer is our confidential interview with Him whose work we are doing. I believe the best time of the day for this is at the day's beginning. Whenever we awaken, when our eyes are open, our first thoughts ought to be of God. The morning is the tuning fork of the day. At this time we pray and read the Bible devotionally—not as a study book—and we wait for the message of God to our own soul.

This devotional period also ought to be a time of meditation. W. R. Inge, the Gloomy Dean, once wrote at the end of a busy year: "I sometimes fear that I am beginning to run dry. I preach too many old sermons and touch them up, and accept too many invitations. My devotional life is not what it should be: I do not meditate enough on the great things." Yes, we need to meditate more on the great things.

Again, if we grow as ministers we must keep up with our reading. Read. Read widely. Read magazines, at least two or three good ones; read books, theology, psychology, biography. If you read one book a week—and surely you can do that—it would mean at the end of the year you've read fifty-two books. It is interesting to note that when Paul wrote Timothy he asked him to send three things—Mark, for fellowship; a cloak, to keep his body warm; and the books, above all the parchments, for reading. (See 2 Timothy 4:9-13.) The old saying, "He who leads, reads," is certainly true.

But reading is not enough. *The growing minister must study.* Unfortunately, the minister like those around him today has become an organizational man so that as much as 50 per cent of his time is spent in his work as an executive. Without study we become what T. S. Eliot has called "hollow men." Rollo May says that the chief problem of American life is "emptiness." Way back in 1867, an old minister com-

mented on this subject of study to his fellow ministers in this way: "A man is unconsciously molded by his daily routine of duties. . . . Hence, a faithful performance of clerical duties contributes directly to spirituality. . . . Study, close, perservering study, improves his religious character. . . . The mind must do something. If it is not occupied with great and good themes, it will be busy with small frivolous ones. . . . The holiest men in the Christian Church have been the most studious." (Wm. G. T. Shedd in *Homiletics and Pastoral Theology*. 1867.)

Still further, the growing minister needs to *develop as a preacher*. An article which I recently edited asks the question, "Is it really good news?" We say the gospel is good news—and it is—but the way we declare it you sometimes wonder! There are too many dull sermons. But how dare we make the gospel so dull! The sermon ought to be lively and interesting and deal with the great themes. It ought to combine intellectual content with life experiences and show people how to live more worthily. It ought to inspire and feed. Perhaps you ought to write it out—sometimes at least—for then you have to express exactly what you want to say. You may outline it later and speak from the outline but it is good to write out the sermon.

Phillips Brooks has defined preaching as "the bringing of truth through personality." In light of this definition, our preaching de-

velops as we develop our personalities. Therefore, you must pay attention to the building of the whole man. The more Christlike you become the better preacher you are. Certainly we cannot divorce what we say from what we are. Among the great qualities we need is self-discipline so we will not permit ourselves to become so crowded with details that our preaching suffers. Recently a thoughtful preacher spoke in a pulpit as a supply minister; and after the service was over, a good lady said, "I don't know whether it was good to have you here or not. We see what we are missing. Our minister rarely ever gives us a solid sermon."

Once again, the growing minister must be *alert to the world*. This day of all days is no time to bury ourselves in the past; or climb up into some ivory tower; or create a church that insulates itself from the world. Now it is difficult—extremely so—to keep up with the world; it is changing so fast. The queen told Alice in Wonderland, "It takes all the running you can do to keep in the same place." And this is true in view of the fact that the world is changing so rapidly. Nevertheless, we must do our best to keep abreast of the world in which we live. That means reading a good newspaper; two or three good new magazines; some listening to radio and television. This means also discerning interpretation for no newspaper I know is free from slanting.

Moreover, the growing minister

must *mingle with people*. As good as reading and study and the quiet devotional life are—and they are essential—at the same time the minister must get out among his people. Remember one of our greatest titles is that of “shepherd.” We are shepherds of the flock; and the shepherd knows his sheep by name. For far too many of us that crowd out there on Sunday morning or on the weekdays is just a mass, a blob. We do not think of them as individuals. But they are. Some are lonely. Some feel guilty. Some are discouraged. Some have lost their way. All need a closer walk with God. And we ought to make friends, too, with those outside our churches, else how do we do evangelism? Too many churches are closed corporations. We need to test our ideas and our sermons out before the critics. This secular community of unredeemed people which we hardly ever touch is out there waiting for someone to point them to the Lamb of God who taketh away the sin of the world.

Once more, the growing minister *lights the obstacles to growth*. What are they for him? A Lutheran minister has said that the three great sins of the minister are—to *whine*, to *whine*, and to *recline*. We are in the limelight so it is hard to be humble. James Denney points out, however, that “no man can bear witness to Christ and to himself at the same time.” So we must die to self; we must “pour contempt on all our pride.”

And we whine. We envy the other minister. We join in the rat race for preferment. We get professional and think merely in terms of better salaries and better churches and better parishes. To some of us even that line of P. G. Wodehouse might apply: “Time like an ever-rolling stream bears all their charms away, so that the good chap of twenty becomes the stinker of fifty.”

Then we recline. This is where our laziness shows up. We drive a peg down on mental growth. We see that our people are not too concerned about religion so why should we be. So our hearts wax cold. And this is a sad, sad day for any minister of God.

Finally, to grow we must *live the surrendered life*. Take seriously the words of Paul: “Present your bodies as a living sacrifice, holy and acceptable to God. . . . Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect” (Rom. 12: 1, 2). We must learn how to devote most of our time to the things that matter most. Our great danger, as D. T. Niles has said, is that “hurry means that we gather impressions but have no experiences. We collect acquaintances but make no friends. We attend meetings but experience no encounter with God. If we are to find time we must encounter eternity.”

In an ancient garden, the Garden of Eden, the first man Adam prayed:

"Not thy will but mine be done," and sin came into the world. In another garden, the Garden of Gethsemane, the Savior of the world prayed: "Not my will but thine be done," and this Savior gained strength to go on to the cross to

die for the world's sins, for your sins and mine.

This ought to be the day-by-day prayer of every minister—"Not my will but thine be done"—in every area of his life and every portion of his being.

Living Brotherhood

Brotherhood is a concept that ranks as one of man's finest discoveries.

The fact that old prejudices and gnarled hatreds divide groups, block entry by minorities into the full range of social and economic life, and disrupt the normal intercourse natural to a democracy is proof enough that the power of the brotherhood idea is needed now more than ever before.

To admit of brotherhood as a fact, to live brotherhood as a practice, and to accept the responsibilities that such a course entails, is to participate in the very life that the United States of America has made possible, and for which it exists.

—James P. Mitchell,
Former Secretary of Labor

It has been said that peace has four faces, peace by power, peace by trade, peace by diplomacy, and peace by people. It would seem to me that peace by people should have been called instead peace by brotherhood because it is only when peoples of the world understand and believe in and carry out brotherhood that there can be real peace.

—General Carlos P. Romulo,
Philippine Ambassador to the
United States & United Nations

Brotherhood is one of the most demanding—and most rewarding—principles in our lives. Its application is not limited to our homes or to our homeland. The responsibilities of brotherhood stretch around the world; and wherever men dwell, their needs and their successes are for all to share.

—Dwight D. Eisenhower,
Former President U.S.A.

We are all children of our Father and the sooner we stop calling each other names the better.

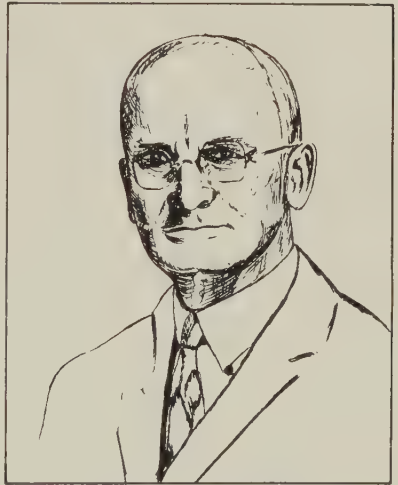
—George Bernard Shaw,
Writer

The Preaching of Andrew W. Blackwood

NO man can call attention to Christ and himself at the same time." "For we preach not ourselves, but Christ Jesus the Lord."

These words may very well express the reason why Andrew Waterson Blackwood has become one of the most influential ministers in America. He has inspired young ministers who sat in his classrooms. He has encouraged older men who needed to renew and refresh their pulpit ministry in the midst of their careers; and in his own preaching, he has personified the ideal expounded by the great apostle when he wrote of preaching "... not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Born August 5, 1882, in Clay Center, Kansas, this son of a "horse-and-buggy doctor" never lost his earthly heritage of love for people, love of life, love for time-honored and experience-proven principles of honesty, integrity, and sincerity. The family moved to Ohio, and



Andrew W. Blackwood

his educational opportunities included degrees from Franklin College and Harvard University, and graduate studies in Princeton and Xenia seminaries. But still he carries with him in semi-retirement the solid, wholesome, warmly evangelical, loyally Protestant spirit

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of his saintly "horse-and-buggy doctor" father.

His marriage in 1910 to Carolyn Philips was the beginning of a long and happy union, and their four sons have followed the example of their illustrious father and devout mother in their loyalty to the church. Blackwood has said that his wife is of great help to him in writing—twenty books published up to two years ago, and some good ones added to the list since then—by reading aloud to him what he has written so that he can "hear" the defects in style which need polishing and smoothing. He recommends this exercise for preachers who find difficulty in achieving clarity and vividness of expression.

Converted at the age of fourteen, Blackwood was called to preach when he was twenty-two while he sat reading in the Harvard University library in 1904. He preached his first sermon at Farley, Massachusetts, in March of that year, from the text John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." His topic was "The Magnetic Christ."

After his ordination in the United Presbyterian Church in 1908, he served as a pastor for some seventeen years. He taught part time in two seminaries while still a pastor, and his teaching included service in Louisville Presbyterian Seminary, Princeton Theological Seminary, and Temple University School of Theology. He is now living in Philadelphia, and in his energetic

seventy-ninth year he is keeping busy writing, lecturing, and of course preaching.

It is not easy to express exactly what makes a good preacher or a good sermon. There are many factors that contribute to effective preaching. One of the first and foremost of these, and one which has made Andrew Blackwood's preaching worthy, is adequate, thorough, and efficient *preparation*. He has never tolerated, in himself or his students, anything other than the utmost in thorough preparation for the few minutes to be spent in proclaiming the good news in the pulpit. He spent in the pastorate some twenty hours each week in preparing sermons, and he estimates an additional five hours spent in general reading, for a total sermonizing study time of twenty-five hours per week.

Blackwood frequently emphasizes that each preacher should find and use the method which best achieves his purpose, rather than that which some other preacher uses or suggests. But at the same time he does believe some things should be important enough to be made a part of every preacher's method. One of these is the use of prayer in the preparation of a sermon. He writes in *The Preparation of Sermons*: "But the preacher should lay down one rule, with never an exception: 'Start, continue, and end with prayer.' Before he puts anything down on paper, he should look up to the One who knows all the needs

of human hearts and all the resources of divine grace."

Andrew Blackwood agrees with Henry Ward Beecher, who has suggested that people enjoy two sorts of messages. They want to learn something strange about a thing they can see every day, and they want to hear something familiar about something remote from their daily experience. Blackwood writes of such listeners, "In order to interest such people, a man must live; he must know how to see, and how to feel, and how to share." In his later books he writes much of "imagination" as being one of the preacher's most precious possessions.

He emphasizes also the need for what he terms a "homiletical garden" in which sermons can grow from week to week from "seedlings" in various stages of development and maturity, to be harvested as they are needed and as they are ready. Such a practice of letting sermons mature, Blackwood writes, "shows the fructifying power of unconscious incubation."

Some of his sermons are written out in complete manuscript form—usually one each week—and some are composed in outline form. But whether a sermon is in manuscript or outline form, Blackwood uses no notes in the pulpit. Only on rare occasions, perhaps once a year, does he read a sermon from a manuscript. He sees many advantages in the extemporaneous method of delivery.

Blackwood's voice is soft rather than harsh, mellow rather than sharp, pleasant rather than "overpowering." He thinks in terms of "conversational" tone, yet he practices and advocates the enlargement of the conversational tone to suit the circumstances and the occasion. His own voice carries well, and although not anything like "bombastic," there are power and force conveyed in the tone.

He emphasizes the importance of gaining and holding the interest of the audience. He warns against making the first few sentences so exciting as to let the audience down with an anticlimax in the remainder of the sermon, but he believes most preachers err on the side of dullness in the introduction. "Remember," he says, "William Magee's saying about the three kinds of preachers: the one to whom you cannot listen, the one to whom you can listen, and the one to whom you must listen. Determine by the grace of God to join the smallest of these groups, the third!"

Blackwood's gestures are moderate and natural. He seems to waste no motion, and he achieves a spontaneity of bodily movement that helps put his audience at ease. He thinks gestures should be used sparingly, "not early in the sermon, and not often at any one stage. When in doubt, don't!"

He thinks some modern preachers have made a mistake in making the length of their sermons only ten or fifteen minutes, although he does

not advocate lengthy, hour-long messages. He sees a sermon length as being a part of the whole worship service, and its ideal length being whatever suits the purpose of the service best. He cites George Buttrick's suggestion that a sermon should be "twenty-two minutes long," but Blackwood does not pinpoint the ideal sermon length in terms of so many minutes, but rather in terms of what fulfills the purpose of the service and meets the needs of the audience.

Blackwood says he used more illustrations in his early ministry than he does now. Most of his sermons have at least three good illustrations, and some have ten or more. His sermon on "Giving Thanks in a Storm" (Psalms 107:28-31) has ten illustrations, and there are seven in "The Religion of a Modern Man" from the text in Micah 6:8, ". . . what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Blackwood's preaching is "understandable." He feels very keenly about the need of preaching *in terms of today*, with no "post-mortem" tones, as he puts it, as would involve the rambling, purposeless discourse of a speaker who cared very little for the needs of his listeners but enjoyed the sound of his own voice as he lost himself in his own ideas. William Harsin, a seminary student, found it significant in a study of Blackwood's preaching that all his sermons were of specific and particular interest

to those who heard them or read them. "His sermons breathe with the fragrance of simplicity," writes Harsin. Here is living proof that preaching need not be obscure to be profound, nor colorless to be cogent.

There are many examples in Blackwood's writings of his sparkling style of expression and vivid use of words. He says, by way of caution in preaching without notes, "As everyone knows, some of the weakest pulpiteers patter and prate or ramble and roar without notes or anything else except wind and gall. But they need not concern us now, for men of that ilk never read books about preaching, or bother about doing it better." Again, his keen but restrained sense of humor is revealed in such paragraphs as when he tells of "a backwoods exhorter who descanted about Genesis 5:24—'. . . Enoch walked with God: and he was not; for God took him.' The speaker might have dealt with the meaning of a man's religion [says Dr. Blackwood] as 'A Deepening Friendship with God,' a friendship that brings joy and radiance here and now, with fulness and glory in the world beyond. But the exhorter chose to blaze a trail all his own; in textual fashion he talked first about Enoch's walk with God, and then about the words, '. . . he was not'; 'Enoch was not an Episcopalian, for he walked, he did not dance. Enoch was not a Baptist, for he walked, he did not swim. Enoch was not a Presbyterian,

For he walked with God. Enoch was a Methodist, for God took him.'” Thus with a twinkle in his eye Blackwood makes his point that a text always should be dealt with honestly, and a preacher ought to develop an “exegetical conscience.”

What has made the preaching of this noted expositor effective? It is many things, and it is best expressed in his own challenge to be genuine, to be anointed, to be prepared, to be blessed and unc-

tionized. He reminds us of Spurgeon, who was said to be a “happy preacher.” His goals in his own preaching have been few and simple; he wants God first in his preaching; he wants to preach the truth positively, and to preach it in terms of today. This he does, and for more than half a century now he has followed faithfully the apostle’s exhortation that “. . . we preach not ourselves, but Christ Jesus the Lord.”

Peace by Brotherhood

A peaceful world depends upon better understanding and respect for each other in a spirit of brotherhood and an adherence to ethical principles. If these are lost, civilization gradually disappears.

—Herman W. Steinkraus,
Bridgeport Brass Company

You cannot contribute anything to the ideal condition of mind and heart known as brotherhood, however much you preach, posture or agree, *unless you live it.*

—Faith Baldwin,
Writer

It doesn’t cost a single cent . . . to pass the time of day . . . with those we meet while traveling . . . upon life’s winding way . . . for it’s a sign of brotherhood . . . so needed in this life . . . believe it, live it, support it . . . help rid the world of strife.

—Ben Burroughs,
Writer

True brotherhood demands that we protest vigorously when injustices are permitted and that we fight against all forces and influences that foster or encourage class, racial or religious distinctions.

—Tom Harner,
Akron Beacon Journal

THE CHAPLAIN'S SCRAPBOOK

The Meaning of Lent

Lent is the period of forty weekdays and six Sundays prior to Easter in the Christian calendar when emphasis is placed upon soul-refreshment, discipline and sacrifice. The first day of Lent is Ash Wednesday and Lent ends at noon on Saturday before Easter Sunday. Among some Christian groups, on Ash Wednesday ceremonial ashes are placed upon the brow and worn as a symbol of penitence; and during the period of forty days, observers deny themselves certain foods, drink, and the like to indicate their devotion to Christ.

The word "Lent" comes from an Anglo-Saxon word *lencten* which means "Spring"; but observers hearken back to the forty days Jesus fasted on the Mount of Temptation; or the forty days Moses spent at Sinai; or the forty days between the resurrection and the ascension. Historically, Lent goes back to the Middle Ages and was a period of fasting for forty weekdays and six Sundays before Easter.

Since Lent is not commanded in the Bible and is supported only by tradition, the question arises among many Protestants as to whether it should be observed at all. Indeed, there is no hard and fast rule which says we should. There is much

evidence that even Easter was not originally a Christian festival but a festival which celebrated the end of winter and the beginning of spring. The word "Easter" comes from the Teutonic goddess of Spring, *Eostre*. Easter bonfires, especially common in Nordic countries, could probably be traced to ancient Saxon rites. Yet pagan Easter has been "converted" and given a Christian meaning.

From *The Link*

Eight Great Days

The days of Jesus' life from Palm Sunday to Easter may be thought of as *the eight greatest days in all history*. Here they are:

1. *The Day of Applause*. Sunday. Mark 11:1-11.

This was the day Jesus came riding into Jerusalem upon an ass. He came as king of peace. The crowd applauded him vigorously, throwing their garments down over the road as a carpet, and shouting: "Hosanna!" Yet this fickle crowd soon turned against Jesus.

2. *The Day of Cleansing*. Monday. Mark 11:15-19.

On this day Jesus drove from the Temple the money-changers who in converting Gentile money into Jewish and in providing sacrificial animals were making a neat profit.

Jesus declared: "My house shall be called a house of prayer for all nations. But you have made it a den of robbers."

3. *The Day of Teaching.* Tuesday. Mark 11:27-13:36.

On this great day of teaching, Jesus set forth his concept of authority, of the citizen's relation to the nation, of the future life, of the first commandment, and many other significant truths.

4. *The Day of Silence.* Wednesday.

The records give us no information on how he spent this day and we call it a day of silence.

5. *The Day of Betrayal.* Thursday. Mark 14:10-42.

On this day, Judas betrayed the Lord and the Lord's Supper was instituted.

6. *The Day of Suffering.* Friday. Mark 14:43-15:41.

This, of course, is Good Friday. Jesus was tried and condemned to death; and then bore his own cross up Golgotha's hill and there was crucified.

7. *The Day of Entombment.* Saturday. Mark 15:42-47.

Jesus' body lay in the tomb on Saturday.

8. *The Day of Victory.* Sunday. Mark 16:1-8.

This is the great day of triumph, the day of victory, the day of the resurrection. Jesus arose from the dead. He defeated sin, death, and the grave. This is the great event we celebrate at Easter, Christ's victory over death—and ours!

The Seven Words on the Cross

1. *Cry of Forgiveness.* "Father, forgive them; for they know not what they do" (Luke 23:34).

2. *Salvation for a Penitent Thief.* "Today you will be with me in Paradise" (Luke 23:43).

3. *Concern for His Mother.* "Woman, behold your son!" "Behold your mother!" (John 19:26, 27).

4. *Cry of Desolation.* "My God, my God, why hast thou forsaken me?" (Mark 15:34).

5. *Plea of Physical Anguish.* "I thirst" (John 19:28).

6. *Shout of Completion.* "It is finished" (John 19:30).

7. *Prayer of Complete Trust.* "Father, into thy hands I commit my spirit" (Luke 23:46).

The Cross and Consecration

Is it a cross or a chip you carry on your shoulder?

—Keith Huttenlocker in *Notes and Quotes*.

The cross is God's plus sign in the sky.

Consecration is handing God a blank sheet to fill in with your name signed at the bottom.

—M. H. Miller in *Notes and Quotes*.

If I had three hundred men who hated nothing but sin, loved nothing but God, and were determined to know nothing among them save Jesus Christ and him crucified, I could set this world on fire for Christ.

—Attributed to D. L. Moody

Man's Chief Enemies

The chief enemies of man are sin and death (1 Cor. 15), and the divine remedy is Jesus Christ crucified and risen from the dead.

—Bernard Ramm in *The Pattern of Authority*, p. 35.

This statement could be outlined in sermon form as follows:

I. The Enemies Named.

1. Sin. It is universal, powerful, and destructive.
2. Death. There's a mystery about it. But it is both physical and spiritual. Death means: to be separated from God. "The soul that sins shall die" (Ezekiel 18:20).

II. The Divine Remedy.

1. Jesus Christ Crucified.
2. Jesus Christ Risen.

Freedom

To obey Christ thus is better than to be free; it is the only way to be permanently free, individually or socially; and without such obedience freedom is a curse. *Absolute obedience is the condition of entire freedom.*

—P. T. Forsyth, *The Principle of Authority*, p. 272.

God in Christ

God's supreme revelation of himself is Jesus Christ. This is the central and distinctive teaching of the Christian faith. It is the "good news" that the Church has carried into every part of the world through these nineteen hundred years.

Other religions tell the story of man's persistent and sometimes tragic search for God. Christianity is the story of God's search for man. "Show us the Father and we will be satisfied," said Philip to his Master on the night that Jesus and the twelve met in the Upper Room. Then came the reply from the lips of Jesus: "He that hath seen me hath seen the Father." In creation we find the fingerprints of God. In the soul of man are broken reflections of the Infinite One, as the broken reflection of the moon on the river's bosom. In Christ God is manifest in human form. Most of all, we believe in God because a Man once lived in Galilee!

—From *I Believe in God* by Costen

J. Harrell. © 1958. Abingdon.

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His Tragic Disappointment

The mood of the disciples on the eve of the resurrection was one of shocked disbelief and bitter disappointment. At first they could not bring themselves to believe that it had ended this way. Then, slowly, they began to feel sorry for themselves. God had let them down.

This latter feeling would be hard to describe to those who have never felt thus abandoned, but it must have been something like the experience of one well-known contemporary figure on the evening of President Eisenhower's first inauguration. Old William C. Handy, the father of the blues, had been invited to join the group of entertainers who would

play for President and Mrs. Eisenhower on their great night. He was old now, blind, and he hadn't played his trumpet for a long while. But he would play for the President! His life, which had begun in poverty and obscurity, would now reach its highest moment at the Inaugural Ball in Washington.

In preparation for the great night he bought a new suit, polished his trumpet, and practiced. He would be ready. But when the night came there was a great deal of confusion. The entertainment schedule fell behind as President and Mrs. Eisenhower traveled back and forth between the ballrooms of two hotels. Bill Handy waited quietly, unable to see, but feeling the excitement all around him. At last he was introduced. When he had played two choruses of his most famous song, "The St. Louis Blues," he sat down exhausted, and there was such a look of radiant happiness on his face that no one had the heart to tell him until later that President Eisenhower had left the ballroom a half hour before. The great moment of his life, playing his best music for the President, but the President wasn't even here to hear him!

—From *The Life and Teaching of Jesus* by Edward W. Bauman. © 1960. W. L. Jenkins. The Westminster Press. Used by permission.

Flitting about from place to place is a way of life that's for the birds.
—Julian Brown in *Quote*

Intimation of Immortality

It is not only the writer of Holy Writ and the scholars of the ages who have this salt on their lips. Even popular songs remind us of man's intimation of immortality. Recall the words of a song of yesterday: "I'll be loving you . . . not for just an hour . . . not for just a year, but always." There is something so right, so clean, so sure about this sentiment that most of us take it in stride. We accept it easily. This is the way things ought to be. Our sense of the fitness of things causes us to say, "Not for just an hour, not for just a year, but I'll be loving you—ALWAYS." Only eternity can satisfy the genuine demands of personal love.

—From *God in My Life*, by Lloyd C. Wicke. © 1960. Abingdon Press. Used by permission.

Nothing to It

The new dictionary was complete and published, and the lexicographer was being complimented by a group of students. He was becomingly modest about his work.

"I don't know how you can stick at a job like that," said one young man. "It must have been hard, monotonous work."

The great man shrugged. "Nothing to it," he said. "It was just like having a row with my wife—one word led to another."

—*Digest of World Reading*

Never argue with a woman when she's tired—or rested.

P-K Sideliner

Three Resurrections

ONE of the first ladies of the American theater in our time was the late Gertrude Lawrence. One of her most famous roles was Anna in *The King and I*. While still in the best years of her life she was stricken with an incurable disease and died. Her husband, Richard Stoddard Aldrich, wrote her life story in the book *Gertrude Lawrence as Mrs. A*. Speaking of her interior life, Mr. Aldrich reported her saying: "I've always wanted something to hang on to. Something to make me know that all this does include heaven too. You see, I don't know how to pray alone."

How human and how honest was that confession! Who doesn't want "something to hang on to"—something to make us know that "all this does include heaven too"? You and I need, as the man said, invisible means of support. This is what God gives.

Easter is the festival of this glorious gift. In most Christian churches,

Easter is celebrated not as the revival of nature, not as the miracle of springtime, but as the greatest miracle of all, the resurrection of Jesus Christ from the dead. Wrapped in mystery as the event was for those who first witnessed it, the resurrection remains mystery as far as the "how" is concerned. But as to the *fact* of Christ's victory over death and the grave, over the deep evil that made it necessary for him to lay down his life on the cross, there is no basis for doubt: Easter is God's assurance, not only that we have "something to hang on to," but that "all this does include heaven too." Ours is the kind of universe in which Divine Love has the last word in which Life with a capital "L"—not death—conquers all. Through all the thrilling Easter hymns and anthems, in all the services of Holy Communion, the Word of God is announcing:

What is excellent, as God lives,
Is permanent.

Reprinted from *Making the Most of Your Best* by David A. MacLennan.
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Did you ever hear of or see a triple play in a baseball game? In crucial inning two men are on base and a known hitter comes to bat. The batter strikes a fast one into center field, it's caught by the shortstop who throws it to first, the base man throws it to second, and second shoots it to the catcher just as the man running from third tries to slide home! Reverently, Christians could say that the resurrection was a triple play, and not only because three formidable opponents "struck out"—sin, the power of death, and that other archenemy, fear. If this seems almost sacrilegious to you, then think of three resurrections on the first Easter. George Macdonald, a writer still worth reading, once said, "The whole history of the Christian life is a series of resurrections."

First, there is the resurrection of Jesus Christ. For us the paramount miracle is Christ as a present power, not Christ as an admired person back in history. After months with their Master, his first followers saw everything he had taught, promised, initiated, shattered into hopeless fragments under the shock of the naked cross. Then came the supreme miracle. He rose from the dead. Nothing else can explain the Christian faith or the creation of the Church. Death could not hold him. Easter was the response of the true forces of the universe to the life, the faith, the love of One whom we call Lord of life and death. Had there been no resurrection, there

would have been no Christmas. Had there been no resurrection, there would have been no Good Friday; no living, world-encircling church, no dynamic faith to hold on to and to uphold us in life and death. "But the glorious fact is that Christ *did* rise from the dead: He has become the very First to rise of all who sleep the sleep of death" (1 Cor. 15:20, Phillips translation).

But a second resurrection? Yes, *this is the resurrection that took place in the first disciples.* You see it in every word and motion of the apostles. Look at the change in them between the Gospels and the earliest records we have in the Acts. Skeptical, blundering, timid, and despairing men become clearheaded, recklessly brave, world-changing commanders of an earth-transforming movement. A little group of scared fugitives huddling together in an upstairs room becomes the nucleus of the Holy Catholic Church! What made the difference? The resurrection of Christ. To them "it is the animating, formative fact which justifies . . . supports . . . quickens the fabric of faith and life" (Henry Scott Holland). Christ's victory over evil and death gave them the key: doors once locked fly open. Now they know who is Lord, and where he goes, and they go with him. Jesus, whose body had been laid in Joseph of Arimathea's tomb, rose from the dead and is alive forevermore. He is the Lord of life, with and among his disciples wherever they may be, in whatever

century they live. The resurrection was the center of the new experience that made them new men; it was the center and foundation of the new community in which the early Christians lived.

Third resurrection? *This is the one in us when we live on the right side of Easter.* Don't tell me that we cannot use one! A colorful preacher in my youth saw his city placarded with notices that an ardent sect was to be addressed on the theme "Millions now living shall never die." He countered by announcing that he would preach on "Millions now living are already dead!" When Dorothy Parker was told that a political leader noted for not saying or doing anything adventurous was dead, she asked, "How can they tell?" Even one of our hymns asks if we shall always live "at this poor dying rate." Look at our marginal kind of existence. We get up, eat, go to work, come home, look at television, go to bed, sleep, get up . . . so creeps on our "petty pace from day to day." Is this the kind of living to which eternity was promised? God raised Jesus Christ from the dead that he might be the first of a new order of creation, a new company of personalities in every age given newness of life. This "plus" added to our living is so dynamic and powerful it carries right across the chasm of physical death. As members of his church—whatever the branch or section—we belong to the community of the resurrection.

Do you really want to come alive? and live victoriously, forever? Do these things now and every day: *First, realize the living Christ.* Let him dwell in your heart by faith. He will give you zest for the darkest hour. He is not just a figure in a book. He is a living, unseen Presence. Therefore, he can be known. *Secondly, live with your mind and spirit "on tiptoe"!* Live expectantly. Be ready not only for the worst, but for the best. In a world where Christ is alive, there are incredibly rich adventures awaiting gallant hearts. As on the road to Emmaus (see Luke, ch. 24), so today "he makes as though he would go farther." He is always going farther. "Behold, I make all things new." *Thirdly, join his company.* His vitality is caught, not taught. And his Spirit is caught when you are one of the good companions, meeting with them in the wonder of what we call worship. You too can find surplus energy released, peace restored, when you make contact with the risen Lord.

O Risen Christ, who know'st my heart

That longs to play its greatest part,
Shuns Friday's crowd that crucified,
To take its stand thy Cross beside,
Save me from the sin, I pray,
Of living in Easter Saturday
And let each day for me be full
Of Easter Sunday's miracle.

—Morris Martin

At Your Service

A Chaplain's Guide to Church Membership (now being distributed by the offices of the Chiefs of Chaplains of the three services) should have reached each Protestant chaplain. It will assist the chaplain in leading committed persons into the church of their choice. This was compiled by Chaplain **Glenn J. Witherpoon**, Department of Chaplaincy Services, The General Commission on Chaplains and Armed Forces Personnel, and should prove invaluable to chaplains. Sixty-six denominations cooperated in submitting information for this project.

Congratulations to the Navy for their film, "The Navy Goes to Church—Rig for Church," depicting the Navy's concern for the spiritual welfare of its personnel. This is approved for showing on television, service clubs, church groups, PTA's, etc. to gain wider understanding of the chaplaincy program.

Available from the Union Theological Seminary Book Service, 3041 Broadway, New York 27, New York, is the revised 1960 edition of *A Basic Theological Bibliography for Ministers* for \$1.00.

Latest Public Affairs Pamphlet is "Testing and Taming of Nuclear Weapons" #303 by David R. Inglis for 25 cents. This booklet sets forth the technical difficulties of detecting underground nuclear tests and of developing a fully effective system of inspection.

Where Did My Prayer Go?

Where did my prayer go? Where has it been
Since first I bowed my head and sent it to Him?
Is the distance so great, or the travel so rough
That my prayer lost its road on some faraway bluff?

Where did my prayer go? Unanswered this long,
Was it God who mislaid it or my address that's wrong?
Why am I fretting each day for a sign
That my prayer was received and the Lord knows it's mine?

Where did my prayer go? Was my faith in it right,
To give it momentum to power its flight?
So I watch and I wait like a mother whose child
Has been sent on a mission afar in the wild.
Yet I know, just as well as I know I'm on earth,
That God's charting the course of my prayer and its worth.
And a sudden contentment on some happy day
Will be my assurance no prayers go astray.

—SUSAN BOND

Memo to Chaplains



DOROTHY MacLEOD
*General Director
United Church Women
National Council of Churches*

NOW, I've seen everything!" That was my feeling after a three-week visit last September to the 49th State at the invitation of the Chief of Chaplains of the United States Air Force. I was there to work with Protestant Women of the Chapel. Not only was I in a vast land of ocean, mountains, lakes, glaciers, sunshine, and flowers which mark the "last frontier," but I was a guest of the military which was for me a new frontier.

I was a *guest*, and given VIP treatment. No doubt it was a command performance and I should not feel signally honored, but I was human enough to "live it up." Nothing escaped me.

I noted the sincere concern of the chaplains for those who serve in the Armed Forces as well as for their dependents. I observed the sensitivity of chaplains to the needs of the young wives and mothers adjusting to difficult living conditions. I sensed the understanding of the chaplains for "cabin fever" which some women experience because of enforced inertia during the Arctic long nights of extreme cold and snow. And I saw the booming church schools filled to overflowing with hundreds of children.

I spoke to a large group of young men with their wives, sponsored by a chaplain, and was encouraged by their eagerness to find meaning and purpose in life. I learned of the counseling done by chaplains with men facing the complex problems of life today. I heard about the trips of chaplains to Ice Island where small groups of men without their families are alone day after day.

I came to feel that civilian pastors and chaplains have a common task which demands understanding the need to work not only across but above denominational loyalties; not for "one church" but for "oneness in Christ."

With it all, I concentrated on PWOC and tried to see these groups in relation to the situations from which they come and to which they will return. Upon reflection I see PWOC as a parallel movement among church women on military bases with that of Councils of Church Women composed of civilian groups. We have at present fifty-one state councils and two thousand and two hundred local councils over the states, including Alaska. Similar groups are found in Germany and other countries. My approach to women in PWOC is similar to that made to councils.

You will note that I have used the word "movement" rather than "organization." The organizational framework is a skeleton making possible the growing movement. The framework in both instances is secondary and exceedingly flexible. It must be adjusted to the needs of an area. We want to help women to see themselves as a part of a great Christian movement in the world today—the ecumenical movement. Women share in the life of the churches, whose denominations are caught up in the National Christian Councils in countries over the world and in the World Council of Churches. The growing awareness of the oneness of Christians (not organizationally) portends a potential strength. To make this oneness a reality is demanding upon Christians in today's world.

Church women involved in this Christian movement need guidance for personal and corporate growth. At this point we seek to bring not only inspiration, but also information, which the women can use and which can help them grow from their present state of development into whatever they envision. They move! As women develop they see more clearly the needs of others:

1. For full recognition of the worth and dignity of all human beings.
2. For the opportunity of all to achieve freedom from want, poverty, illiteracy and disease.
3. For a redeeming force in the world.

Program materials, study guides, current information are all essential for such groups and it is these which I can provide. I suggest that presidents of the groups of Protestant Women of the Chapel be placed on United Church Women's mailing lists to receive information regarding materials from time to time, including dramatizations, visual aids, suggested methods and techniques.

There is an expressed need from women in PWOC and chaplains for a liaison between councils of church women and groups in PWOC. We are happy to encourage this.

It is my hope that such an understanding and relationship may be established through which women in councils and women in PWOC may be mutually helpful. Will you chaplains in the Armed Forces send your suggestions as to how best this may be achieved? Please write to

Mrs. W. Murdoch MacLeod, United Church Women
475 Riverside Drive, New York 27, New York

Last sermon preached by Bishop Moul-
der in private Chapel at Windsor Castle
before King George V and Queen Mar-

A Living Stone

*To whom (him) coming, as unto
a living stone . . . Ye also, as lively
(living) stones, are built up.—1
Peter 2:4, 5*

HERE, in a sentence, a great Christian tells us the vital secret for the development of Christian character. The sentence is on one hand a fragment of the Holy Scriptures, nothing less than a word of God, suggested and guided from above. On the other hand, it finds utterance through a man altogether human, who speaks out of the moving depths of convictions and experiences profoundly personal.

He is the Peter of the Galilean Lake, of the Garden of the Agony, of the Courtyard of the High Priest. He bears in him a natural heart capable of the extremes of devotion and of weakness, this Peter, whom his Lord so wonderfully lifted out of the swellings and the panics of ungoverned impulse into the balanced power of a large and loving

wisdom; out of the self-reliance which let him drop into the horror of his denials up to a strength of faith, that is to say of a reliant use of his Savior as his victory, which made him, through long years of toil and peril, crowned with the awful glory of his martyr-cross, Peter indeed, a Cephas, a man of living rock.

It is he who speaks here, in this wonderful writing, as beautiful in diction as it is divine in matter, his First Epistle. He addresses his disciples of the scattered Asian missions, but also us today. For these apostolic letters, unique vehicles of revelation, informal, friendly, shaped and phrased precisely in the form and dialect of the common correspondence of their time, are the Word of God which abideth forever, contemporary with every date.

The writer is telling those Asiatics then, and ourselves now, what is the formative power for the full Christian life, the complete Christian

character in action, strong but tender, humble but prevailing, invincible in principle and purpose, as open as the air to all pure sympathies and all generous service.

For such a growth the type must be the Christ, the perfect Man, the more than realization in Manhood of its supreme ideal of blended power and love. Yet more, the Christ must be the life, the victory of his flowers. The dynamic behind their life, their power alike to achieve and to serve, it is their Lord, theiravior, personal and present, accessible to their spirits' use.

Christ first, then, Peter denotes and describes. He is the Living Stone. This is a pregnant designation. And it is, I think, given to our Master only here. We find him often figured as the Rock, the Stone of the corner. We find him revealed often as the very Life, "Christ which is our life." Here the two ideas converge into one magnificent and gracious mystery—the Living Stone. The Stone comes first to our thought. The word suggests all that massive, ponderous, steadfast. The reference, no doubt, touches special—the *angulare fundamentum*, the best block of the corner, clamping all into wall as they meet beside and upon it. This is a parable for that which is inflexible, for truth, changeless in everlasting rectitude, able almightily to resist and to sustain.

Before us in this great word is revealed the Christ as the Mighty One in the moral battle, living al-

ways, as we see him in the Gospels, at the utmost height of more than heroic virtue. He is never for a moment doubtful of himself, never afraid of any foe, till in the last tremendous ordeal he not only endures the cross, with a transcendent firmness always more wonderful as we ponder it, but despises the shame, with a scorn such as only the sublimest spirit could pour upon degrading wrong.

And he, the Stone, is the same today and forever, in this moral might of his. Cliffs and crags may suggest his fixity, yet all the while what are they beside it but fleeting shadows, unsubstantial dreams?

But, then, on the other hand this Christ, in Peter's faith, is the Stone which lives. Here, as often in the vivid richness of the Bible, the imagery bursts the bounds of nature. It gives us a rock instinct with a glowing consciousness of love.

This mass of power, "foursquare to opposition," we look at again. He, the Stone, has heart, and eyes, and arms, and voice. He lives, all over and all through; his life pours itself out to the refugee beneath him in tenderness, as when a mother comforteth; in a compassion which does not so much condescend as share; in a matchless fellowship with weakness, with sorrow, with remorse; in an embracing fondness over the little child; in a magnetic pardoning kindness for the damaged wanderer of the street; in that skill of the experienced sufferer which can touch into joy the broken heart.

Such, somewhat such (for weak is this effort at a recollection of his glories) is the Living Stone. Every detail is familiar to our minds. But we never lose by a deliberate reassertion to the heart of the wonders of the Christian creed, built as that creed is out of the wealth of the Gospel fact of Christ.

For myself, let me own it, as a long life including a Christian ministry of more than fifty years wears to its close, the soul of the messenger is always more possessed by the glory of the message. And that message, with an ever stronger emphasis, sums itself up for the servant in the perfections of the Master, the unsearchable riches of the Christ.

But the apostle has not finished. He has more to say, and of the same kind. The Living Stone is one, absolutely and by itself. But there are many living stones. We have looked at the supreme character of the Christ of God, upon the greatness that glows with goodness, upon the rock that beats with an eternal love. Well, that character, we gather here, is in some sort and measure communicable. For the apostle has hardly named the Living Stone, elect and precious, before his pen, almost in the same stroke, writes down the words, "Ye also, as living stones."

The secret of the wonderful possibility thus indicated we will think of later. For the moment let us give the fact a deliberate recollection. A man, a mortal man, a sinful man, the being not of romance but of today, called to live, not in some

fancied environment where there is leisure to be good, but in the thick of common intercourse in the complex of modern claims and duties—they may be the highest, they may be what seem the least of all—can be, and can continue to the last to be, a living stone.

Take the two elements of the metaphor in turn, as we took them just now with reference to the Lord. The disciple can be in some measure like his Master, a stone, a rock. He can, out of whatever weakness, be made strong for God. Be his natural inconstancy what it may, he can become a stone of strength, solid "sincere on virtue's side," steadfast with a persistency of dutiful conduct which stays and does not fail in the march of life. Conscience and will can somehow converge and embrace each other in Him; and the resultant amalgam is a character which invites reliance and fortifies in all who touch it, every right resolve.

Then, the man can be a living stone, as his Lord the Rock is living. He is not too good (if such goodness could exist, which it cannot) to be alive with generous lovingkindness; with human sympathies and affections; with a warm and unselfish will to live at the service of others.

He is no such unhappy being as to dream of saying to another, or thinking about another, "I am holier than thou." Out of nature he has indeed been taken into grace. But then grace, that is to say, God works

g in his will, has only led him up to a truer and nobler naturalness. It is natural, with every instinct of human kindness. He is faithful to light and to duty, if need be even to death. And he is only the more true with instinctive aptitudes, formed and vivified in the love of God, for his part in the dear fellowship of human life.

It is a radiant ideal, assuredly, of human personality, true with stonelike moral firmness, but warm and companionable all the while. There is a scholar versed in the Christian grammar of the pronouns, who cites them in an order nobler than that of the school book. The first person for Him is *He*, the Lord Supreme. The second is *You*, the Father, the neighbor, the being in need of his help, light and cheer. The third person is *I*, the self, left anywhere, left last, left out.

And this ideal is no mere glory in the clouds, no cream of the poet, no theory of the Utopian moralist. It is just the Christian character in its sober truth, that character which sprang at once, full grown, from the creative power of Calvary and Pentecost, from the fact of self-sacrificing God Incarnate and the gift of His spirit in the spirits of his disciples. Deep in the vast structure of the proof of Christianity lies that swift moral creation, that instant issue, from a revelation of transcendent wonders, from incarnation, sacrificial death of the Incarnate, and then his resurrection and his glory, of a type of human life so mag-

nificent, sober and beneficent.

Your life is hid with Christ in God; you are joined to the Lord; you have fellowship with the Father and the Son; honor all men, owe no man anything, study to be quiet, do your own business, eat your own bread, abstain from every form of evil, be not weary in well-doing.

No fanatical illusion could ever be the root of such a tree of life, with its wholesome fruit and its healing leaves. The mystery of our faith comes from above the heavens. But its history is as solid as the earth on which it was wrought out. And this summer daylight of its moral results, its production of this ordered character of invincible but loving virtue, sets a seal all its own to the history of the wonders from which it sprung.

No, this character is indeed no dream. It was a fact of experience for these disciples of Peter, these men and women lately steeped in surroundings of Levantine vice. They were actually living stones in the judgment of the apostle. It was a fact two generations later, in the view of a keen outside observer, the non-Christian Aristides, in his Appeal (rediscovered in our time) to the Emperor to stay the persecutions. For the moral of the Christian's life, he says, personal, domestic, social, commercial, is what the world has never seen before, and the world must hail it now as its best hope. Aye, and it has been a fact all down the centuries; it is a fact today.

Shall I venture upon a personal reminiscence? May I touch with reverent hand the death and life of a Cambridge contemporary of my own? He died at twenty-two, of typhoid fever, in a Swiss hotel. His dearest ones, parents and sisters, were around him. But he, their ardent lover, now knew them no more; no gleam of recognition came. Then someone said, "Do you know Jesus?" "Jesus!" was the instant answer. "I know him, and he knows me; I love him, and he loves me." So he died.

But how had he lived? He had been destined by his father for the army, and after Cheltenham he passed for a three years' course to a military academy. It was a fine school of the soldier's science. But at that time its moral discipline was slack, and the common life was very evil. Arthur Elliott was no man of steel by nature; and he entered on his years as a cadet little aware of their impending temptations.

But just as his residence began, he came under the spiritual spell of a woman as wise and large-hearted as she was saintly, Catherine Marsh, of blessed memory. The lad, as the gracious prophetess pointed him to the Christ, rose as it were to be a living stone. Never deformed by the spirit of the Pharisee, ready always for fellowship and friendship, he lived his life there with unswerving steadfastness; true, in the strength of his adored and trusted Redeemer, absolutely true to duty and to virtue. His brain was sound

and keen. I have his portrait on my wall; he sits in his cadet's uniform with the gold medal on the table by him and the sword of honor across his knees.

But he left at last, forbidden by the delicacy of health to fulfill his promise in arms, and allowed by his father to enter Cambridge and satisfy the cherished hope of ordination, he left the military school with a distinction transcendently higher than swords and medals. Vice in that college (so I know from old men once his comrades there) was out of fashion; the old evils had come to be bad form.

The living stone had so stood and so lived that it developed a magnetic influence. The weaker men of good intent drew to him at once for their strength and stay; the circle grew, and the place was another place.

So lived and so died a living stone. His face, nobly pure, gently strong, looks often in upon my soul. *Fratres ave atque vale!* Brother, all hail! I thank God I ever saw thee, and felt, however faintly, yet really, the power of the living stone in thee.

If the single stones of the spiritual quarry are such, what cannot the structure be? Ye are builded up. What must it not mean for good, for virtue, for the penetration of the mass of human life, not least in these days of man's vast bewilderment, with its one true cleansing and ordering, and ennobling secret, the fear of God, that is to say, love upon its knees before the Eternal Truth and Love, when living stones

gets living stone, when life meets
e, when strength meets strength, in
e co-operant force of a member-
up one of another, with hearts and
ands united in the faith, and love,
ed blissful hope of Jesus Christ our
ed!

We remember, as we close, that
secure this coherent and co-
erant power in our common life,
well as to secure the Christian
character in the man, there is one
eret, only one. That secret is a
ing contact with the archetypal
iving Stone. It is nothing less than
e Christ in divinely magnetic con-
ct with us men. There, from the
st even to the last, resides the
ansforming talisman. Perpetual,
rsistent touch with him, in all and
ery way, in converse with him
rough prayer, through Scripture,
rough sacrament, through recol-
ction, through loyal service of him
others, this is vital requisite we
ust live by.

The Greek of Peter, by the verbal
rm of the word we render "com-
g," implies this persistency;
oming, and coming again"; ay,
our breathing comes, and the
ulses of our blood. For pardon, for
urity, for spirit-power, we must be
aseless applicants to the Christ;
e must touch always the Living
one, as old Antaeus in the legend
ouched his mother earth, and was
vincible again.

So, true in his truth, strong in
s strength, shall we be and abide
s living stones, moral results of
m.

At Your Service

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Two small leaflets—"Now You Are
Engaged" and "What Is a Christian
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At your bookstore

a Revell publication

The Elements of Style by WILLIAM STRUNK, JR., with E. B. WHITE. Macmillan. 71 pp. \$2.50.

Preachers have deserved their reputation for blurry prolixity. The intellectual and the scientist wince at the imprecision of many pulpits. They, who respect intellectual discipline, are offended when the church offers them sentimentality and clichés. If, as thoughtful church planners are convinced, these secularists are an imperative field of mission, the church must scrutinize why it alienates them. One tool for such an effort could be this book.

It is a handbook of rules for the composition of decent English prose. Originally it was compiled by a Cornell professor, William Strunk. One of his students was E. B. White, the *New Yorker* editorial writer whom most other writers regard as superlative. White has brought Strunk up to date, and added a remarkable reflection of his own about why some prose ignites, and some doesn't.

White explains that he has "tried to preserve the flavor of his (Strunk's) discontent while slightly enlarging the scope of the discussion."

The key lines of the book may be "omit needless words . . . this means not that a writer make all his sentences short but that every word tell."

The imagination wobbles at the thought of how many hours of tedium are endured by congregations, meekly

listening to slovenly bombast. What could it mean if every preacher rereads this book once a year?

—ELIZABETH D. DODDS, *Waterbury, Connecticut*

Facing Protestant-Roman Catholic Tensions, ed. WAYNE H. COWAN. Association Press 1960. 128 pp. \$0.50 (paper).

Catholics are not about to modify their stand on moral, ethical, or doctrinal matters. Neither are Protestants likely to return to Rome in significant numbers. The result is a permanent tension in our society. The problem is co-existence—a *modus vivendi*—which can be arrived at best by dialogue.

Dialogue is the current term which describes the open lines of communication between Roman Catholics and Protestants. *Facing Protestant-Roman Catholic Tensions* consists of articles by thirteen well-known scholars, editors, and writers. Included are such names as Bennett, Van Dusen, Plamondon, F. E. Johnson, O'Dea, Clancy Weigel, Callahan, and others.

The book seeks to present an intelligent, informative, and realistic assessment of the areas of tensions. Few new issues are revealed to the reasonably well-informed reader. Significant insights into the sources of these tensions, and the prospects for future Roman Catholic-Protestant relations lend value to this book.

—CARL W. MCGEEHON, *Chaplain (Major), USAF*

The Cross Before Calvary by CLOVIS G. CHAPPELL. Abingdon 1960. 62 pp. \$1.50.

Here is an interesting approach to the cross; it consists of a series of studies of Old Testament figures who reveal the spirit of the cross—Joseph, Daniel, Moses, Elijah, and Isaiah. From years of experience as a dynamic preacher and writer, Clovis Chappell, now retired, in this book brings to Christians everywhere a message of hope. Through the lives of Old Testament personalities he points out how “God suffers in our suffering,” how we through our Lord are healed from the sickness of our sin. God does not always prevent man’s suffering, but when we dedicate our lives fully to him, we gain strength to carry the burden.

The Student at Prayer by H. D. BOLLINGER. The Upper Room, Nashville, Tennessee. 96 pp. \$0.75.

Of the publishing of devotional books there seems to be no end, but occasionally one appears that has a sufficient sense of unity and purpose to claim more than casual treatment. For this reason *The Student at Prayer* commends itself to the interest and attention of those who are concerned with the spiritual life of the youth upon the American campus in the second half of the twentieth century.

Compiled by J. D. Bollinger, who is director of student work for the Methodist Board of Education, this little volume of twenty-four brief chapters has been patterned according to the conviction that prayer “is the involvement of one’s whole self with God” (p. 9). It begins with a most thoughtful little essay on Prayer and

continues with seventy pages of prayers and meaningful quotations that have to do with the aspirations, complexities, and frustrations of the restless student mind. Prayers are listed by such contemporary names as Trueblood, J. R. Nelson, Pike, Jenkins, Niebuhr, and Tillich; and quotations from such classic pens as Donne, Kierkegaard, Temple, Whitehead, and others.

Such a thoughtful book as this should find its way into chapel services, retreat circles, and private devotions. Its price belies its splendid value.

—DONALD MACLEOD, *Department of Homiletics, Princeton Theological Seminary.*

This World and Beyond by RUDOLF BULTMANN. Charles Scribner’s Sons 1960. 248 pp. \$3.50.

These are not sermons that he who runs will read with profit. Only he who reads carefully, thoughtfully, and with a sympathetic understanding of the times and environment which produced them will find these sermons rewarding.

The author, a distinguished New Testament scholar, has selected for publication twenty-one sermons which he had preached at Marburg, Germany, in an academic community between 1936 and 1950. They are expository sermons, without topics, based for the most part on familiar New Testament passages. They deal with the central issues of existence and the Christian faith and speak to man’s existential condition.

—CARL W. MCGEEHON, *Chaplain (Major), USAF*

Baker's Dictionary of Theology,
ed. EVERETT F. HARRISON.
Baker 1960. 566 pp. \$8.95.

Theological terms and ideas more ancient than the Old Testament and as modern as the middle of this century receive definitions and explanations ranging from seven lines for abecedarians to over seven thousand words on "God" in this newest dictionary. One hundred and thirty-eight writers, representing more than fifty schools, stateside and foreign, have added their contributions to produce the 874 articles printed on the oversized pages. Biblical words find themselves next to definitions of such subjects as neo-orthodoxy, existentialism, myth in both its conventional and contemporary (a la Bultmann) usages on the pages that begin with "abaddon" and end with a column and a half on "Zoroastrianism."

With the Professor of New Testament at Fuller Seminary as the Editor-in-Chief and the publisher a prominent layman in the Christian Reformed Church, it is expected that the book leans heavily on contributors holding the more conservative positions in present-day Protestantism. It will probably become the conservative classic in this field for some time to come. The articles on even the most controversial subjects, however, appear to have been written with restraint and in the spirit of sound scholarship.

In addition to Fuller, the contributors are on the faculties of Asbury, Austin, Calvin, Columbia, Concordia, Dallas, Louisville Presbyterian, Pittsburgh Zenia, all the major Baptist seminaries, Westminster, and many other seminaries and colleges.

This is one of the finest single volume reference books that can be purchased for a chapel library to be helpful to chaplains and layworkers alike. It is also recommended for the chaplain's own personal library.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.) USA*

George Whitefield, Wayfaring Witness by STUART C. HENRY
Abingdon. 180 pp. \$3.75.

The most fantastically popular preacher to appear between Billy Graham and Paul is X-rayed in this biography. Whitefield was an eighteenth-century evangelist whose voice without microphones, could trumpet across crowds of twenty thousand. He preached at least eighteen thousand times and made thirteen Atlantic crossings, when ocean voyages were certainly not pleasure cruises.

Like Graham, Whitefield was hotly controversial among the conventional clergy. His revivals were blatantly advertised, and his "team" was so high in pressure that they once even locked an opposing preacher in a pew box while Whitefield climbed into a pulpit he had been told not to enter. This book reveals that those who adored him and those who scorned him were both right.

Like most of us, he was a conglomeration of pompous and self-searching, wily and naïve; prophet and charlatan. His inconsistencies might be summarized by this line in which he recalled his childhood piety: "Part of the money I used to steal from my Parent I gave to the poor." An illustration of this paradox was his relationship with John Wesley. They began as close colleagues, quarrelled spectacularly, and reconciled because

of a gesture of mollifying contrition from Whitefield.

On the minus side, Whitefield treated children stupidly; was a callous husband; compromised on the slavery issue; started an orphanage and a college with fanfare, then let them peter out. To his credit, there are touching accounts of how much his ministry meant to simple people; he had a perceptible influence on a sophisticated set of nobility led by Lady Huntington; and his *Journals* reveal that he honestly searched for the reason why God had given him such an extraordinary talent for oratory.

The second portion of this book deals with Whitefield's "theology," for which there ought to be a new word invented. Though his approach was Calvinist, based on "man's inability to save himself," he confessed to Wesley, "I never read anything that Calvin wrote." Though he had studied at Oxford, he took pride in his ignorance, and scorned "letter-learned" clergy. This half of the book weaves in an excellent historical and literary perspective on the period that could produce, tolerate, and respond to such a man.

—ELIZABETH D. DODDS, *Waterbury, Connecticut*

Abraham Kuyper by FRANK VANDENBERG. Eerdmans 1960. 307 pp. \$4.00.

For as far back as I can remember the heavy-jowled features of one of the Netherlands' most versatile, capable, loved and hated leaders stared sternly from the wall of my minister-father's study. It was the picture of Abraham Kuyper—preacher, politician, statesman, scholar, journalist,

founder of a university, prime minister, and for over forty years the leader of the Anti-Revolutionary party. The location of the "study" might change, but the old-fashioned picture retained its position.

It is doubtful if the Netherlands ever produced a man whose name evoked emphatic reaction for so long—I heard them from both sides as recently as last year—almost forty years after his death. It would appear that he retained tight control too long over the party he led to power in 1901 (he resigned the leadership in 1919 at the age of 82).

This biography, written by a retired grade and high school (commercial department) teacher, is the product of a loyal admirer of the man who has been described as the greatest Calvinist since Calvin. It is factual, comprehensive, and informative; and perhaps the only full-length biography in the English language of the man whom Princeton University honored with a Doctor of Laws degree (1898) and the Catholic University of Louvain, Belgium, honored with a Doctor of Political and Social Science degree in 1909. Unfortunately it is also marred by trite, stereotyped, and hackneyed phrases, interlarded with academic questions put in a pedantically pedestrian style.

The truly definitive biography of Abraham Kuyper is still to be written—and no doubt will be. But until one appears this one will at least introduce the reader to some appreciation of a truly great man who deserves a better fate than he has to date received from his biographers on both sides of the Atlantic.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.), USA*

Two Gentle Men by MARCHETTE
CHUTE. E. P. Dutton. 282 pp. \$5.00.

These twin biographies show a fascinating contrast between two ministers, contemporaries, who were both poets, but who approached their religious vocation in completely different ways. Robert Herrick was a merry opportunist who in 1632 chose the ministry because he thought it would allow him lots of free time to write. George Herbert came to the ministry at the same time, after a long, agonizing struggle with the self, and he gave his work total dedication.

Miss Chute, a historian who is expert in the seventeenth century, writes here with her usual vigor. Those who may have experienced a toxic reaction to some historians' jargon will find no turgid pedantry here.

The Herrick portrait is as jolly as the man himself seems to have been. Most of his poems were composed as madrigals, to be sung with his cronies on evenings with the flowing bowl. When Herrick could spare some time from versing, flirting and ribald trips to London, he puttered around a country parish he described as "rocky, currish, churlish and rude." He left it in a huff when the Church of England was in a period of upheaval, then was glad to return after the political hullabaloo had quieted down. Only occasionally, and then in his poems, did this guarded man reveal the emptiness he sometimes felt in his life of hedonism:

All love, all liking, all delight
Lie drown'd with us in endless night.

On the other hand, Herbert was described by Richard Baxter as "one

that really believeth a God and whose business in the world is most with God." Herbert had been born of one of the great, aristocratic families of England, and could have floated easily on the froth of life. A first influence on him was his remarkable mother of whom John Donne, who adored her, wrote:

No spring, nor summer beauty hath
such grace
As I have seen in one autumnal face

Family prayers and Bible reading were routine to most families then, but to Magdalene Herbert and this son, it was intensely real. She gave him a start in the life of faith so that Herbert "came to his worship of God with the ease and happiness of a boy in spring. . . . 'There was no month but May.'"

At first Herbert played the political game as his ambitious brothers had. He pulled strings to become Public Orator, and had his eye on becoming Secretary of State. Then, though King Charles was itching for war with Spain, Herbert dared to deliver an oration stating his pacifist convictions. Gradually he let go his ambitions, and tried to see what God meant for him to do "with my hour, my inch of life."

It was a wracking struggle. Once he exclaimed:

Full of rebellion I would die,
Or fight, or travel, or deny
That thou hast aught to do with me

In this period, Herbert was politically involved with two other contrasting clergymen whom Miss Chute sketches marvellously. One was the Bishop Williams of Lincoln Cathedral. "He had always been an opportunist

who served Williams first . . . he had never been under any illusion that he was serving God." The other was the Bishop of Winchester, Lancelot Andrewes. He "had spent most of his career in the silly conniving atmosphere of the Jacobean court and had still managed to remain gentle, serene and incorruptible." Herbert once spoke of the "whiteness" of this bishop's mind, and it was an accurate word.

At last Herbert crashed through the underbrush of self-will, into his final peace. He married Jane Danvers, surely one of the loveliest minister's wives of all times. It was an ideal marriage "a combination of love and courtesy." Giving up the idea "that he might serve God in a fashion worthy of the Herberts" he became minister of a tiny rural church. There, in tranquillity, he spent the last years of his short life.

His last act of self-denial was probably the most difficult one a writer could choose to make. All the years of his soul's searchings, he had been writing poetry about it. Yet he never attempted to have it published. He filled the manuscript to his dearest friend in faith, who then had it printed as *The Temple*. It has become a devotional classic now. Surely this biography is the life of a saint.

ELIZABETH D. DODDS, *Waterbury, Connecticut*

The Hymn and Congregational Singing by JAMES R. SYDNOR. John Knox Press 1960. 192 pp. \$4.50.

If we are honest with ourselves we shall acknowledge that hearty congregational singing has become largely characteristic of the sects. In most

churches of middle-class folk, singing has become the assignment of professional choristers while overflow congregations stand mutely until the Amen releases them to sink back again into their cushioned pews. Churches are rare today where the hymn singing can be detected above the melody of the organ.

There are reasons for this poor quality in the service of praise. We can list the passing of the old-fashioned hymn-sing, the disappearance of the itinerant music instructor in the rural areas, and the advent of radio and television. But it is more accurate to say that our off-key bleatings are due to "the quality of the congregation's faith" (p. 16). It is from this latter opinion that James R. Sydnor begins his discussions and in the course of twenty succinct chapters he comments on the whole gamut of the problems and responsibilities involved in worship through praise. In a sensible and informative way he indicates the values and secrets of superior congregational singing, the nature of a hymn, the necessary leadership of praise in worship, and a process of education through which this slump in choral participation can be remedied. An excellent bibliography is appended.

This volume should be in the church library, the minister's study, and in the hands of the choir director. It would serve also as an excellent textbook for a local class in choral instruction or winter school of religion. Dr. Sydnor who serves as professor of church music at the Presbyterian School of Christian Education in Richmond, Virginia, has sensed a real weakness in the pattern of our worship and has prescribed some chal-

lenging remedies. Not only is he a gifted teacher, but his directives carry weight because they are endorsed by his conviction that "hymn singing is rooted in the knowledge that man can communicate with his Creator and can share in this devotion with his fellow worshippers."

—DONALD MACLEOD

Music and Worship in the Church

by AUSTIN C. LOVELACE and WILLIAM C. RICE. Abingdon 1960. 220 pp. \$4.00.

The choir has facetiously been called "the war department of the church." And often the music of the church is poor and inadequate; not worshipful; and sometimes the song leader takes the service and runs away with it. And as groups sing such songs as "Brighten the Corner Where You Are," you can picture someone carrying around a bottle of Lestoil cleaning out the dirt.

Here is a book that will tell any church how to put on a successful music program. The subtitle is "The Complete Resource—for Musician, Minister, and Layman." And it is just that—a complete resource.

Some of the questions dealt with in the book are: How does music help us to worship? What is the minister's proper relation to the choir? What qualities are needed in a good choir director? What about the church organist? There are discussions also of the Adult Choir, the Youth Choir, the Children's Choir; and an important place is given to improving congregational singing.

John Wesley was so concerned about vital and meaningful hymn singing that he listed these practical rules:

1. Learn these tunes before you learn any others . . .
2. Sing them exactly as they are printed here . . .
3. Sing all.
4. Sing lustily and with good courage.
5. Sing modestly.
6. Sing in time.
7. Above all, sing spiritually.

You Can Have a Better Sunday School

by T. FRANKLIN MILLER. Warner Press. 1960. 79 pages. Paperback, \$1.00.

Dr. Miller, the distinguished leader of the Board of Christian Education for the Church of God at Anderson, Indiana, tells us how to have a better Sunday school. "Be sure it's a school. Work toward objectives. Serve the whole church. Provide better equipment. Train more capable teachers. Create satisfactory worship experiences. Magnify evangelism. Have a Christian education committee."

Addresses of Publishers

Abingdon Press, 201 Eighth Ave., South Nashville 3, Tenn.
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 The Upper Room, 1908 Grand Ave. Nashville 5, Tenn.
 Warner Press, 1200 E. Fifth St., Anderson, Ind.

NEWS ROUNDUP

CHAPLAINS

Captain **John H. Shilling**, CHC, USN, is now Senior Chaplain at the Naval Training Center, San Diego. Chaplain Shilling was former Force Chaplain, Commander Cruiser-Destroyer Force, U.S. Pacific Fleet. His replacement is Captain **Robert Poe**.

Approximately 250 chaplains from the seven southeastern states attended the Third U.S. Army Chaplain Training Conference at Ft. McPherson, Georgia last October. Host was Chaplain (Col) **Harold H. Schulz**.

Opening speakers were Major General Mercer C. Walter, Deputy Third Army Command General, and Major General Frank A. Tobey, Army Chief of Chaplains. Other speakers discussed personnel policies, training policies, marital and family counseling and "The Culture and Religion of the Russian People."

Announcement was made by Chaplain (Maj Gen) **Terence P. Finnean**, Chief of Chaplains, U.S. Air Force for the sixth annual USAF Chapel Choir Contest, which is open to all singing groups who limit their musical expression to religious services in Air Force chapels.

Contest is by tape recording and each entry must include the "required" selection, plus a hymn, which must be entered by June 1, 1961. The Protestant "required" selection is "With

a Voice of Singing" by Martin Shaw. The Catholic selection is "Lo, My Shepherd Is Divine" from the Mass in G Minor by Haydn. Final judging will be in July, 1961, and the three top winners will receive commemorative plaques for their chapels.

The Commandant of the Marine Corps has announced a project wherein the Marine story from 1775 to the Korean Conflict will be told in eighteen etched glass windows at the Marine Memorial Chapel at Quantico, Va. Chaplain **John H. Craven** has been named custodian of the Window Fund and will record the contributions as they come in from Marines all over the world.

An essay which was entitled "My Job: Protecting Americans' Freedom," won for its writer, Chaplain **C. R. Weber**, fourth place in the Freedom Founders 1959 Annual Contest. An award was presented to Chaplain Weber by his commanding officer, Captain **H. E. Miller**, aboard the USS *Amphion* (AR 13).

Freedom Foundation at Valley Forge, Pa. awarded a Certificate of Honor to Chaplain **Hansel H. Tower**, USN, for his sermon entitled, "The Priceless Ingredient." The citation says the sermon "is an outstanding achievement in bringing about a better understanding of the American Way of Life during 1959."

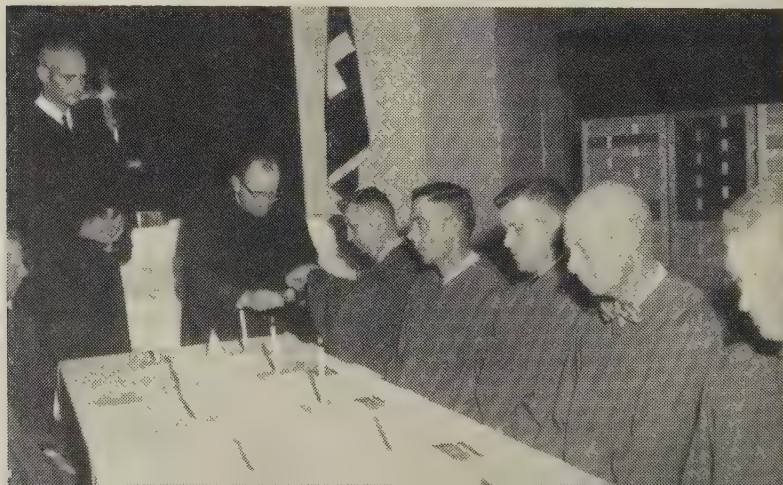
New assignments as reported in the "Fifth U.S. Army News Letter":

	<i>From</i>	<i>To</i>
Chaplain (Lt Col) George W. Almond	Korea	Ft. Riley, Kans.
Chaplain (Lt Col) Elwood L. Temple	Germany	Ft. Sheridan, Ill.
Chaplain (1st Lt) Roger G. Donathan	Ft. L Wood, Mo.	Korea
Chaplain (Capt) Luther A. Gruver	Ft. Carson, Col.	Korea
Chaplain (Maj) Felix F. Taterczynski	Ft. Riley, Kans.	Korea

The October meeting of the world-wide command of the Air Force Chaplains in Washington, D.C. discussed the needs of young people and dependents. Dr. **Shane MacCarthy** of the President's Council on Youth Fitness told the group that the "survival of nations depends upon parents who must assume the responsibility for mental, physical, and spiritual training for their children."

Chaplain **John F. Smeltzer**, base chaplain at Westover AFB, Mass., awarded a Testimonial of Service to the Reverend Mr. **Richard P. Carter**, Congregational pastor of Suffolk, Connecticut. This is part of the program of recognizing outstanding civilian clergymen who have aided in the religious programs in the Air Force.

Twelve officers of the 5th Marine Regiment served as "Apostles" during the Maundy Thursday Holy Communion Service held at the Santa Margarita Chapel, Camp Pendleton, 14 April, 1960. Picture shows Col. W. D. Sawyer receiving communion from Chaplain Wendell R. Begg; standing on left is Regimental Chaplain George W. Fulfer. Officers seated at the table (right side) left to right: Col. Sawyer, Maj. C. D. Miller; Maj. D. E. Walden, Maj. J. M. Hayes; Maj. D. L. Evans.



Last September the Class of 1919 at the Naval Academy dedicated a memorial window in St. Andrew's chapel. Pictured is Christ stilling the storm, which was inspired by the century-old Navy Hymn, "Eternal Father, Strong to Save."

In his Dedication Remarks Rabbi Morris D. Rosenblatt said, "Words have no weight when they are not put into action. Deeds prevail over any weapon that our enemies can fashion. The superiority of the spirit over materialism must be made concrete actions."

Air Force Secretary **Dudley C. Sharp** has been urged by the Religious Freedom Committee, an organization of Protestant and Jewish clergymen to "maintain unimpaired our heritage of the free exercise of religion for all persons and all faiths, to omit the whole issue of the relation between religion and communism in revising the training manuals for military personnel. This Committee feels that the issue should be settled by the religious groups to whom it constitutionally belongs."

Mrs. **Myrna Buschmeyer**, wife of **Mr. Fred Buschmeyer** (Director of Washington office of the National Council of Churches), returned to the United States last November after several weeks in Europe representing the United Church Women as the keynote speaker at the Fall Rallies of the Protestant Women of the Chapel. During this period she visited eighteen bases in Italy, France, and Germany. Increased interest in the work of WOC has been reported as a result of Mrs. Buschmeyer's helpfulness and inspiring talks.



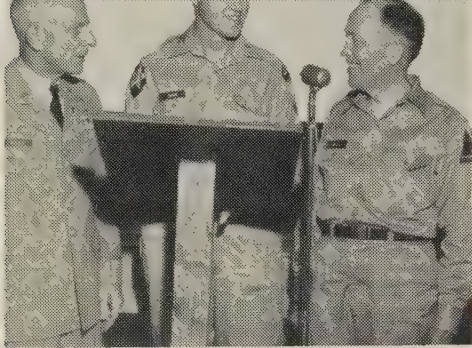
Chaplains of the three faiths pose in front of the new chapel window donated by Post Legion #8. The window in mosaic blue tones depicts the Old and New Testaments. Shown left to right: Legion post officer Pete Melocco; Jewish Chaplain (1st Lt) Ernest Lapp; Catholic Chaplain (Col) John Connelly; Protestant Chaplain (Maj) Arnold Raugust, and Legion Adjutant Alfred Gralinski.

PERSONALITIES

Mr. **Cecil A. Jeffery** became the full-time general secretary of the Ohio Christian Endeavor Union January 1, 1961.

"Religion is passing out of Russia," said **Patrick E. Gorman**, Secretary-Treasurer of the 375,000 member Amalgamated Meat Cutters and Butcher Workmen (AFL-CIO) and "only the old seem to hold on to God. Church after church which we passed was in disuse and boarded up."

Mr. Gorman in relating his experiences in *Butcher Workmen* said, "Somehow as my plane rose higher and higher into God's air upon leaving Russia, I could not relieve my mind of Russia—without churches and without God. In the bright sunshine the cloud banks rose spirally in silvery splendor. You did not have to stretch your imagination much to see that the peaks of those cloudbanks were rising as though supernatural. It



Army chaplains representing the Active Army, Army Reserve and National Guard get together in the "One-Army" spirit during intermission at the annual Third U.S. Army Chaplains Conference. Left to right: Colonel J. O. Woods, XVIII Airborne Corps, Ft. Bragg; Colonel George L. Zorn, 3282d U.S. Army Corps, XII Corps, Atlanta; Lt. Colonel William H. Moss, member of the 30th Armored Division, Tenn. National Guard.

compelled me to say a prayer for Russia. I don't believe that there can exist a spiritual understanding between the peoples of the world without a kinship with God."

"West German authorities should make greater efforts toward informing the American people about what is going on in East Germany," said Bishop **Hanns Lilje** of Hannover, chairman of the United Evangelical Lutheran Church in Germany. But he warned against "singing the song of German distress with pathetic monotony."

During a four-month visit to the United States, where he lectured at Union Theological Seminary in New York, the bishop said he had been surprised over the widespread lack of

knowledge about conditions in the Soviet Zone. He emphasized the strong ties connecting the destiny of the peoples of Germany and the United States "which nobody should fail to recognize."

In memory of Dr. **Andrew R. Birn** Sr., the Radio Audio Visual Board of the Presbyterian Church, US has engaged the Protestant Radio and Television Center of Atlanta, Georgia to produce a picture depicting the Lord's Day and the place it has held in our American life from the moment our Founding Fathers landed on the shores of Plymouth Harbor.

It will be a documentary film presenting the sacred day as an American institution acknowledged by government and local communities as a civil institution, and observed by Christians as the Lord's Day.

A survey of industrial problems in several African nations, sponsored by several inter-church groups, was begun in January by the Reverend **Emerson W. Smith**, staff member of the Methodist Board of Christian Social Concerns. Mr. Smith will consult with labor, management and church personnel in making this study and his goal will be to learn ways in which the churches can relate to Africa's increasing urban and industrial population.

Speaker at the United Nations Day Service in Washington Cathedral last October 23 was The Honorable **Francis O. Wilcox**, Assistant Secretary of State for International Organization Affairs and a U.S. delegate to the United Nations Day Service. The service was to commemorate the

fteenth anniversary of the United Nations Charter, and the theme emphasized the spiritual and moral values of world cooperation through the United Nations.

NEWS BRIEFS, UNITED STATES

Protestants in America will be asked for \$928,870 for the 1961 Share Surplus program in which commodities from U.S. Government excess stocks and other foods are distributed free to hungry men, women and children overseas. More than 350 million pounds of food—or more than 300 pounds for each dollar of contribution—will reach destitute persons through the SOS program. Value of foods scheduled for distribution in 1961 will approximate \$30 millions.

Chaplain (Col) Charles I. Carpenter, the first Chief of Chaplains of the Air Force (1949-1958), was honored by chaplains of the Air Force world-wide command during its meeting in Washington, D.C., last October. There was a special presentation by General Thomas D. White, Chief of Staff, and the dinner speaker was Rabbi Morris Lieberman of the Baltimore (Md) Hebrew congregation. Chaplain Carpenter had been serving as Protestant Cadet Chaplain at the Air Force Academy, but retired on November 30 to take up a civilian pastorate at the Avenue Methodist Church, Milford, Del.



The 1961 SOS program was launched at the annual National Capital Service on November 20. Regional services were held in other parts of the nation to give all church members the opportunity to share their abundance with persons overseas to whom abundance is not even a dream.

A hymn competition sponsored by the Hymn Society of America is being run in connection with the North American Conference on Church and Family to be held April 30-May 5, 1961, at Green Lake, Wisconsin, under the National Council of the Churches of Christ and the Canadian Council of Churches. The Reverend **Deane Edwards**, president of the Hymn Society, said, "We are after new hymns that recognize the fundamental nature of marriage and family life. They should express the Christian ideals which should guide such relationships, and stress the responsibility of the Church for developing and maintaining such ideals." Rules may be obtained from the Hymn Society of America, 475 Riverside Drive, New York 27, New York.

Dr. Floyd Shacklock, executive secretary of Lit-Lit (World Literacy and Christian Literature), recently returned from Africa saying: "I came away from Kitwe confident that the vision of a great increase in Christian literature in Africa is coming true. . . . Foreign missionaries can never do all the job. It is the proper task of the African church. With our contacts with hundreds of missionaries and thousands of African leaders, we are finding scores of promising literature workers begging for training." Every gift of money that is sent to Lit-Lit helps trainees at Kitwe.

More than two billion and 400 thousand dollars were given by Protestant and Eastern Orthodox bodies in the United States during 1959, says a report released in October, 1960 by the Department of Stewardship and Benevolence of the National Council of Churches. This shows a gain of 4.6 per cent or \$3.03 per member for thirty-five of the forty-six reporting bodies.

While the figure is immense and seems formidable, a comparison with the amount spent for gambling (20 billion per year) will quickly point out that there is much progress to be made in the field of supporting our churches financially.

A group of community children was commissioned as workers for the United Nations Children's Emergency Fund at a special service at the Washington Cathedral on October 30. The children were presented with UNICEF kits to be used on Allhallow's Eve which they used when calling on friends and neighbors for contributions to the fund for the world's needy children. The Reverend **Bayard S. Clark** said, "It is an effort to transform Halloween from a night of mischief and sometimes destruction, into an evening of service, fun and joy worthy of God."

Dr. Edgar H. S. Chandler, former director of the World Council of Churches Service to Refugees predicted that the number of refugees resettled by the Council in 1961 would reach 14,000. Dr. Chandler said, "Nearly all countries had extended legislation or relaxed criteria for more people to enter during World Refugee Year. But the refugee problem is by

no means solved." Some unsolved problems are the million Arab refugees in the Near East, one million Chinese in Hong Kong, those from eastern Europe, plus the newest refugees from the political disturbance in Africa and Cuba.

Last October **Dr. Marion Creeger**, executive secretary of the General Commission on Chaplains and Armed Forces Personnel, was host at a fellowship dinner for thirty-five Army and Air Force chaplains at the Officers' Club at Randolph Field. Dr. Creeger oriented the students attending the Chaplain School at Lackland Air Base to the mission and services of GCC. He also paid courtesy calls to Kelly Field and Ft. Sam Houston while in that area.

Bishop **Henry I. Louttit**, chairman, and **Dr. Marion J. Creeger**, executive secretary, represented the General Commission on Chaplains and Armed Forces Personnel at the fifty-third triennium General Assembly of the National Council of Churches which was held the first week in December at San Francisco. Both men participated in the meetings of the United Church Men, United Church Women and the Division of Christian Education. **Mr. Samuel J. Patterson**, director of United Church Men, and **Mrs. Dorothy MacLeod**, director of United Church Women, are consultative members of GCC. Theme of the conference was "Jesus Christ, Living Lord of All Life."

Dr. Quinter Miller invited chaplains serving the Armed Forces in the San Francisco Bay Area to

special guests of all sessions of the General Assembly.

The Sheraton-Park Hotel, Washington, D.C. will be the scene of the **Front Conference**, January 23-26, 1961, co-sponsored by The General Commission on Chaplains and Armed Forces Personnel and the Yokefellow Associates, Inc. and made possible by Lilly Endowment, Inc., for the study of church vocations for retiring service personnel. Purpose of the meeting is to produce a manual for distribution to the chaplains together with an accompanying leaflet for general distribution to accurately inform chaplains in counseling retiring service personnel about service opportunities for civilians in church-related programs. For more complete information about this conference and its purpose, read the June 1960 issue of **THE CHAPLAIN . . .** "A Bishop to His Clergy."

During the week of February 12-17, 1961, Dr. **Marion J. Creeger** will pay an official visit to Puerto Rico. At the request of chaplains he will conduct preaching missions at Ft. Buchanan and Ft. Brooke. Wednesday, February 15, has been designated for an all-day Retreat for the Protestant Men of the Chapel in that area, which will be conducted by Dr. Creeger.

NOTINGS FROM ABROAD

A student-led movement to establish a "friendship bridge between Japan and South Korea" has been initiated at the International Christian University in Japan by inviting Korean students to study at ICU. The project was announced by a senior student **Fujuya Kawashima**, who with Miss **Noriko Hiramoto** were

the first Japanese given visas to enter South Korea since World War II.

Forty-three students from six continents and ten different church confessions are enrolled in the ninth session of the Graduate School of Ecumenical Studies at Bossey, Switzerland. Among them are seven students from the United States. Dr. **H. H. Wolf**, director of the Institute, told the students that from this experience they should receive a "new vision of the renewed Church bringing common witness in the world today."

Assistance in the "orderly and peaceful transition" of the new nations in Africa by the eight member denominations in Africa was requested by the World Council of Churches, which asked that these denominations give "strong support to the United Nations as well as to the governments during this period." The Council convened a special meeting in Johannesburg, December 7-14, 1960, of the member churches in the Union of South Africa to discuss relations with each other and to seek "understanding of the meaning of the Gospel for relations between the races."

Seventy-one (12.2 percent) non-Japanese students were registered for the fall term at the International Christian University in Japan. Among them are students from America, Brazil, China (Hong Kong), Indonesia, Korea, Germany, Peru, the Philippines, Poland, and Russia. Most of them will be studying Japanese.

PHOTO CREDITS

Page 44, U.S. Marines; pages 45, 46, U.S. Army; page 47, U.S. Air Force.

Out in the Fields with God

The little cares that fretted me,
I lost them yesterday,
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might pass
I cast them all away.
Among the clover-scented grass
Among the new-mown hay,
Among the rustling of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God!

—Author unknown